A BRIEF DISSERTATION

ON

HIEROGLYPHIC LETTERS.

BY

CONSTANTINE SIMONIDES, Ph. D.

ETC. ETC. ETC.

Τὰς ἐπιδόσεις ὁρῶμεν γιγνομένας καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἁπάντων, οὐ διὰ τοὺς ἐμμένοντας τοῖς καθεστῶσιν, ἀλλὰ διὰ τοὺς ἐπιχειροῦντας καὶ τολμῶντας ἀεί τι κινεῖν τῶν μὴ καλῶς ἐχόντων. ΙΣΟΚΡΑΤΗΣ.

LONDON:
DAVID NUTT, 270, STRAND.
LIVERPOOL: A. HOLDEN.
1860.

TO

JOSEPH MAYER, ESQ.,

F.S.A., F.R.A.S., F.R.S.N.A., ETC., ETC., ETC.,

AS A

SMALL MARK OF PERSONAL ATTACHMENT,

THIS DISSERTATION

IS RESPECTFULLY ADDRESSED

AND DEDICATED.

C. SIMONIDES TO J. MAYER, ESQ.,

GREETING.

I RECEIVED with very great pleasure, my own good friend, the valuable present of the books which you kindly sent me, and I beg you to accept my most sincere thanks for them. Permit me, likewise, to offer you my best acknowledgments, for allowing me access to your museum of antiquities, and for the great gratification and pleasure I have experienced therein.

In the study of your splendid collection, I have observed and learnt a great deal that is highly curious and interesting, and, hitherto, entirely unknown. Besides the valuable collection of Egyptian antiquities, treasured up in this most interesting museum, there are also many curious and valuable remains of other ancient nations, which, like another Ptolemy, you have collected from various parts of the earth by the most indefatigable and praiseworthy exertions; and preserved, as in an ark of safety, for the benefit of such as are engaged in the study of antiquity, and for the service of mankind in general. In unceasingly aiming at these laudable objects, you have devoted much time and labour, and no little money, to the glory of the Muses; willingly making a sacrifice of everything upon their altar, in order to promote the common interests of all. And not only is it the case that you *have* done so, but I am also well aware that you still continue to devote all your energies to the same worthy objects; displaying in everything, and on all occasions, the wise foresight of a true patron of the Muses; knowing full well that the true ministers of the Muses never die, but reign for ever, justly venerated as benefactors by all mankind. Accept, then, most kind and excellent friend, my humble wishes that this immortality may be yours, and that you may ever continue benefiting the human race by this invaluable service. This happiness I most cordially wish you, and feel

proud of the present opportunity—of offering you an explanation of five Egyptian antiquities in your museum, inscribed with hieroglyphics, which I hope will be acceptable and interesting to you — for the expression of that wish.

I. The first is a piece of granite, bearing an oblong tablet (πλαίσιον), on which symbols of the very highest symbolic character are inscribed, which, those unacquainted with their meaning, have erroneously supposed to be merely alphabetical signs, signifying Amenophis !!! or Amenochis the Third !!! This view, however, is not supported by the testimony of a single learned man among the ancients. It rests on the authority of the comparatively modern French Champollions, and their adversary, Lepsius, the Prussian, who have written many fanciful absurdities, and whose followers still continue to disfigure (to use no harsher term) the sacred edifice of Archæology by ridiculous and frivolous inventions.

I.

Chenophis,[1] the high-priest of the Panopolitans, assigning this hieroglyphic tablet (πλαίσιον) to the 485th king, who was named Anuphthris, says, not that it represents a name, but contains the following sublime sentence: "*The power of truth is everlasting;*" for the first symbol, the circle, signifies that which is without end; and the symbol in the middle represents the goddess Truth; and the third, which resembles a pair of arms, signifies power. His words are as follows:—

"Psuchnis, therefore, being translated to the gods, Anuphthris, the son of Menthephris, ascended the throne, and

[1] Chenophis, the son of Horus, a Panopolitan, is said to have been born in the third year of the reign of King Amyrteus. He was the high-priest of the Panopolitans, and the grandson of Amyrteus, whose acts he related in hieroglyphics, which he inscribed upon pillars, and placed them in the sanctuary of the temple of Hercules at Panopolis. He also wrote many other works, and especially a description of the high-priests. He, moreover, recorded the sacred apophthegms of the kings in demotic or common letters, which both he and Chæremōn used (*vide* Dionysius, of Magnesia, in his collection of homonymous poets and historians).

reigned thirty-seven years;[2] and he was immortalised by the above apophthegm, which runs thus—'The power of truth is everlasting:' for by the circle we signify the eternal; and we represent Truth as a woman, wearing, on the covering of her head, an ostrich feather, which is the symbol of righteousness, in the same manner as we place in her hands the symbol of the true Godhead (but sometimes this symbol is omitted, as in this case); and we sometimes represent power by the arms."

In the writings also of Uranius, we find the following account of this king Anuphthris, and the preceding kings, Menthephris and Psuchnis: "When he (Sethron) died without issue, Menthephris (which means without affection), his brother, succeeded to the throne of Egypt, being the 483rd king, and he reigned nineteen years. After him reigned Psuchnis (obedience), the third son of Thethmusis, being the 484th king, and he reigned twelve years. In a battle which was fought in the town of Ochis, he completely defeated the Ethiopians; but being fatally wounded by a spear, he died at Ochis, and the kingdom passed to the son of Menthephris, who was named Anuphthris (fighting-on-foot), being the 485th king of Egypt, and he reigned thirty-seven years."

Such is the account which Uranius gives of these three kings. And Eratosthenes thus writes respecting them:—

"Menthephris, the second son of Thethmusis, which signifies *without affection*, was the 483rd king who ruled over Egypt, and he reigned six years and thirty days.

"Psuchnis, the third son of Thethmusis, whose name sig-

[2] The year must here be understood as consisting of four months, as Uranius, in his first and third books on the kings, bears testimony. Chenophis followed the same chronological system as those who composed the inscriptions on the kings; but Eratosthenes, Apollodorus, Julius Africanus, and others, computed the year according to the present solar system.

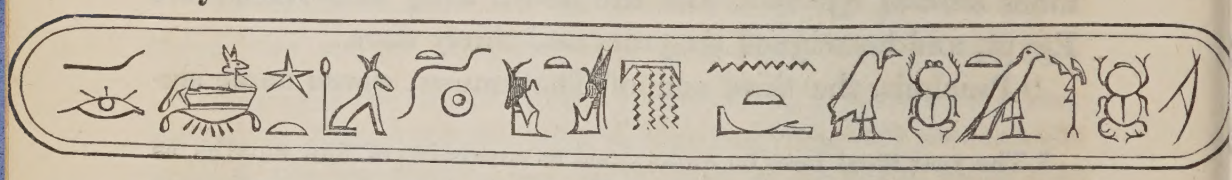
nifies *obedience*, was the 484th king, and he reigned over the Egyptians four years.

"Anuphthris, the son of Menthephris, whose name signifies *fighting-on-foot*, was the 485th king, and he reigned over the Egyptians twelve years and thirty-two days."

Such is the account given by Eratosthenes.

And as a proof that all these hieroglyphic tablets (πλαίσια) did not contain names, but consecrated apophthegms, let us observe what Chenophis says, in his valuable work containing the consecrated apophthegms, which is written in common or demotic letters, and begins thus: "Chenophis, the son of Horus, a native of Panopolis, and the high-priest of the Panopolitans, and the grandson of King Amyrteus." He thus writes—

"In ancient times, our fathers were accustomed to immortalise the names of their kings, high-priests, and the leaders of their troops, and for this purpose they chiefly used the apophthegms of Mercury; and they likewise used their own apophthegms for the same purpose, written in hieroglyphics, and placed them above the head of the statue of the person whom they wished to immortalise, their object being to make known, by this means, his character and virtues. The statuary, Abathar, when carving the figure of our patriarch Mesrachammis, the founder of the first Egyptian colony, in the porch of the sacred temple of Ammon, represented him as having always in his mouth the following sacred apophthegm, which bears a close resemblance to what is written in our holy Bible:—



"'It is fitting that the mortal should always worship the Immortal; because from Him he has received as a gift, all things which are upon the earth, and in the sea, together with authority to rule over all living things.'

"Because the plough signifies want, and the beetle represents generation, and the cucupha signifies honour, and the hawk represents God. And again, the beetle with the vulture, represents the Unbegotten; and the surging of waves, the Everlasting. And the hand signifies acquisition; and the sky, with falling rain, the gifts which descend from God; and the figures of Ammon and Minerva, signify a gift; and the serpent represents the earth; and the circle the things which are upon the earth. The Typhoon represents the sea; and the star, living things; and the tunic, with the dog, the beginning; and the tongue, with the eye, speaking. The half globes, which have different significations, according to their position, are symbols of reference, and both personal and possessive pronouns.

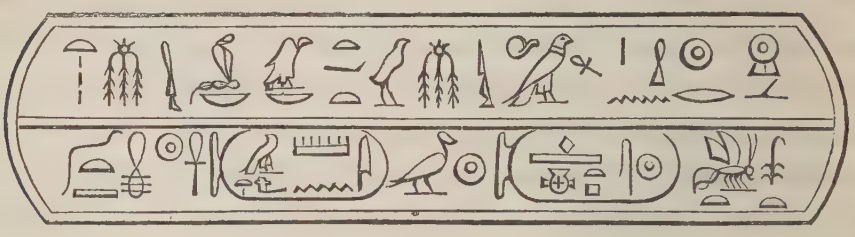
"Nor was the custom of thus representing their kings, and princes, and high priests, and leaders, confined to those times alone, for it also prevailed in after times: but the later kings, and especially the princes, following the idiom of the peculiar dialect of their respective countries, changed not a few of the original hieroglyphic characters: and, in consequence, hieroglyphic writing was so much confounded, and became so confused, that even those who possessed the deepest knowledge of the art, could scarcely understand it. For this reason, therefore, I will begin to give the peculiarities of each of these different symbols, and to point out everything relating to them, in order that my people may know better how to appreciate them."

From these words of Chenophis, therefore, it is clear that all the hieroglyphic tablets (πλαίσια) contain the apophthegms of kings, and not alphabetical characters. And this testimony of Chenophis is also corroborated by many other ancient Egyptian and Greek historians, whom I now pass over for the sake of brevity. But modern writers on Egyptian antiquities have strangely taken upon themselves to dogmatise respecting things of which they are ignorant; and,

unfortunately, have thus brought much discredit, and inflicted much injury upon the science. But for the further confirmation of what I have above stated, I will give one out of the many testimonies contained in the valuable writings of Chenophis, because, having left us a list of the Egyptian kings, together with the apophthegms by which, as I have before remarked, they were immortalised, written on papyrus in demotic characters, he completely refutes the errors of modern innovators by the true interpretation of symbols.

This testimony is as follows :—

" Sesogchōsis, then, the first son of Ammenemis, having received the government and reigned 108 years, was immortalised after his death by the following apophthegm, which he was accustomed to use, and which is as follows :—



" Which is explained thus :—

" The fire-resembling (πυρίμορφος), inexpressible, and living God, who is by nature unchangeable and merciful, says that he who is invested with power, must be ever vigilant, and never remiss; that he must subdue his anger, and restrain his desires, and thus both he and his posterity shall become immortal, and shall be renowned and admired by all the living, if he aspire after these things, and continue unchangeably in them.

" For the circle of the sun with its rays, represents the fire-resembling (πυρίμορφος); and the symbol of brilliant appearance, the Maker of all visible things; and the lips, together with the circle and the fish, the utterly inexpressible. And the hawk represents God; and the serpent, called '*ureus*,' with the circle, signifies the Divine will; and the foot, with

the bunch of flowers, the unchangeable. And the duckling is the symbol of mercy and compassion; and the tongue is the symbol of speaking; and the vulture is the symbol of succession. And, again, the *ureus* signifies immortality; and the half globe, followed by lines, signifies an argument or subject. We also use the back of a chair, with the circle, to represent the unconquerable passions; and the point signifies anger; and the square vessel, which is honey-combed, is the symbol of desires; and the basket is significant of something contained; and the owl and lion represent vigilance and energy. And the pen, with the agitated water, signifies sluggishness. And, again, the agitated water and the line signify '*in no wise*' (*οὐδαμῶς*); and the key, before the circle, is a symbol of happiness; and the myrrh-measure signifies terror; and the circle of the sun, the whole of animated nature; and the horizontal line signifies stability; and the bee, with the spray, is, as I have already said, the symbol of authority, as the barnacle is the symbol of the highest authority. With respect to the half-globes, it is unnecessary to repeat again what they signify. And the signification of the whole of these symbols, which were engraved upon the works of Sesogchōsis, is that which we have given above; and, as was usual, these hieroglyphics were inscribed upon them instead of his name.

"And when Sesogchōsis had departed to the gods, his brother, Chōcheris, succeeded to the throne, and reigned seventy years and ten days, and was immortalised by the following symbols:

"The interpretation of which is as follows:—

"'The life-giving God who is benevolent

towards all, both mortal and immortal, says, that he who would rule over men with security, must govern them with fraternal love; and both he and his seed shall remain for ever: he must love all, both mortal and immortal, in order to conquer death; and he shall be blessed by the living.' "

" Because, by the key and the hawk we represent God, the giver of life; and by the key, and the bunch of flowers, and the duckling, we represent the benevolence of God towards all, both mortal and immortal, when the subject has reference to God; but if it refers to man, they represent the love which each one ought to entertain both towards God and man. And by the dog's head and back, and the back of a chair and a mouth, we represent the desire of earthly power; and by bolts and water, we represent security; and by the globe, and the beetle, and the arms, we signify the paternal providence which kings owe to all (their subjects). And, again, by the hawk, and the bunch of flowers, and the key, and the web, we represent the mastery over death, viz., by those who have rendered themselves immortal by their great and good works. And as regards the rest, as we have before explained."

Such, then, is the account given by the Egyptian Chenophis of the first two kings of the twelfth dynasty; and thus does he explain these hieroglyphic symbols. But the Prussian, Lepsius, having copied the first from the antiquities in the Louvre, and published them in his treatise on the twelfth dynasty, assigns them to a certain King Amenemcha the First, and dogmatically affirming that they represented alphabetical characters, he extracted from them the above name!! The other two, which he also published in the same treatise, he copied from the antiquities at Leyden, and ascribes them to a certain Sesurtesen the First —a name which he likewise elaborates from the symbols!!!

But, in my opinion, the strong testimony of the Egyptian Chenophis fully and conclusively demonstrates the errors of modern archæologists. Nor is Chenophis, the high priest of

the Panopolitans, the only authority that may be quoted against the opinion that the Egyptians used these hieroglyphic symbols to represent the names of those whom they desired to immortalise. The testimony of Chæremōn is also opposed to it, who, being himself an Egyptian, and an interpreter of hieroglyphics, was perfectly well acquainted with these matters. He was, moreover, employed in the holy sanctuary at Memphis, and has left us a full and complete account of Egyptian manners, customs, etc., in three hundred valuable books.[3] In his first on "*Egyptian letters*," he loudly, and, so to speak, by sound of Tyrrenic trumpet, proclaims the following:—

"The holy law ordains that no one write the name of God with letters: and he who shall dare to write the name of God, or of any of the demi-gods, with letters, let his hand be cut off: let the representation of God be the idea of each one."

He likewise repeats the same in many other parts of his writings:—

"He who shall dare to write the name of God with letters, let his hand be cut off: but whosoever wishes to represent God, let him write only the idea."

These passages, therefore, are sufficient to convince every one that a holy law existed among the Egyptians, forbidding them to represent the names of their gods and demi-gods by means of *letters*, and that those who violated this law were punished by having their hands cut off. But did this prohibition extend only to the names of their gods, and not to those of their heroes and kings? The same law equally forbad the representation by *letters* of the names of both gods, demi-gods, kings, and high priests of the people, as

[3] The 300 valuable books of Chæremōn have fortunately been preserved. They bear the following title. "The Book of Chæremōn, a native of Memphis, interpreter of Hieroglyphics. The first of the 300 books on Egyptian letters, both hieroglyphic and demotic"; and the 2nd and the 3rd, and so on to the 300th.

Chenophis testifies, and as Chæremōn also corroborates by the following passage:—

"They [the Egyptians] represent the names of their kings, and heroes, and the high priests of the people, like other nations, by writing; but not by writing with letters, but by the delineation of mechanical instruments, and by the figures of beasts which are on the earth and in the water, and also by birds, in order to signify the character of the person symbolically represented, their names having no connection whatever, either natural or metaphysical, with the beasts or the instruments represented . . . . . They oftentimes write a symbol, but not always the same; and some of them, especially the Heliopolitans and the Memphians, more than one, for the purpose of making known the dispositions of man. These symbols they sometimes enclose with lines, and sometimes not, as they refer to one thing. But the ancient custom was to represent names by means of diagrams, a custom still prevalent among the Thebans."

What, then, have the followers of Champollion and Lepsius to answer to these strong testimonies of the most learned men among the Egyptians? But now, taking leave of them for the present, let us see what the four remaining antiquities which are preserved in your museum tell us.

The meaning of the hieroglyphics inscribed upon the one representing the god Chemmas (the Grecian Pan), and his minister Schethes, is as follows:—

"Having confidence in Wisdom, I drew nigh to her from childhood; and living with self-control, I was clothed with piety and righteousness. Therefore, by the grace of God, I became a minister to the god Chemmas, immediately after my father had departed to the gods: and by following good counsel, I never swerved from the path of rectitude, and no wicked man was ever able to do any wicked thing against me, although they often rose up against, and spoke falsely of me. I was accustomed from my birth to reverence

the gods, and to serve and worship the Deity at all times with a pure heart. Hence, I was strengthened by the word of truth, and was enabled to conquer him who envied our country, having vanquished Suachos, the King of Arabia, by the help of Chemmas, our guardian-god; and I blessed my people with the blessing of the guardian-god, and enriched them with the spoils of their enemies. And to our protector and helper I devoted the tenth part of the spoil, and I thanked him with gratitude, and in every way magnified his name; for he it is that rules over, and preserves us all. Let us, then, love him with our whole heart, together with all the other gods who are in the same temple, and worship them with the true worship of the heart, because by them we exist, and live, and continue always in honour. I, Malchis, the minister of the great god Chemmas[4] proclaim this—I who am also the executor of his divine will."

II.

Such are the words inscribed symbolically upon the *second* Egyptian antiquity.

The third has the following:—

"I never disregarded the venerable admonitions of my

[4] The name of the god Chemmas is not found in this representation; but it is understood by the anaphorical symbols which have reference to the likeness of Chemmas; and the names of Malches and Sethonis are distinguished by their diagrams, as Chæremōn teaches, in the same manner as other names, both personal and national, are known by consecrated apophthegms and symbolic signs, and not by letters representing impressive vocal sounds, for they cannot be thus found.

III.

parents, but treasured them up in my heart during all the days of my life, and I consequently never departed from the right way, neither was I humiliated by any passion; for I was taught from my youth, to conquer my passions, and, therefore, I never feared the power of death; because, by being mortal, and being ever mindful of death, I conquered this also, and placed myself among the immortals. I have put my trust in the immortal gods, so that my seed shall be more and more exalted, and shall extend the roots of their kingdom into every part of the earth, provided they strictly follow my example unto the end: for the prudent man is renowned in his posterity for ever, and never perishes though he die. But the foolish man is always dead, because he is the sport and mockery of his passions. The prudent and upright man is a flourishing tree, which is ever producing all kinds of goodly fruit: but the intemperate and unrighteous man is a wild and barren tree, which nurtures destructive worms at its core, and the dissolute rich man who trusts in his riches, shall quickly repent; for he shall be utterly undone by those things in which he placed his hopes. I, Sethonis, the supreme king of the holy land of Egypt, thus speak."

Such is the hieroglyphic symbols inscribed upon the *third* antiquity.

The fourth, which has the form of a beetle, contains the following:—

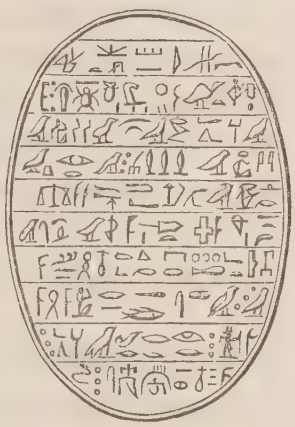
"As soon as I was born, I was named Suachis; and he who gave me the name was my uncle, for he was likewise thus called. Being instructed in wisdom, and embracing prudence, I never deviated from the holy statutes of Mercury, and I became an example to those of the same age. Afterwards, when King Psammuthis undertook an expedition into Ethiopia, I also followed him, and greatly distinguished myself in a great battle, in which our lord also heroically fought and fell. He was immediately succeeded by his son Athris who was unanimously chosen by the whole army. Again, collecting our forces against the enemy, we completely routed them, and taking their king, Theron, in the fight, we cut him to pieces. Still continuing to follow our king, I was wounded with a spear, and returning to my native country, I was gathered to my fathers; leaving behind me two sons to serve our holy land—the land of our birth."

IV.

Such is the meaning of the symbols engraved upon the *fourth* antiquity.

The fifth contains the following:—

"When I was a child, I saw my father lying on a couch, and after suffering three days and two nights, he departed to the gods. During all this time I only heard him speak the following words: '*My son, be always wise and thou shalt rule over many.*' And, in truth, by observing this injunction, not only was I filled with the good things of Osiris,



V.

but I also became powerful in war; for five times was I ranged in battle against our common enemy, and five times I behaved like a hero. But after a little while, neglecting my father's injunction, I was mortally wounded, and was buried in my own land. I therefore counsel my own children to be always wise and prudent, because, otherwise, they will be destroyed by the darts of their enemies, before they have shown whose descendants they are."

Such, then, respected friend, is the information which these five venerable antiquities afford us. The first, as I have already shown, affirms that the power of truth is everlasting. "For," says Epictetus, "truth is an immortal and everlasting thing." The holy Dionysius also says: "God is Truth, as being One, and not many, by nature; because Truth is one, but falsehood has many forms." Christ likewise says: "I am the way, the *Truth,* and the life"; we ought, therefore, always to speak the truth, because we are "called the sons of God." St. Basil also declares, that truth is a powerful and good thing: and according to Epictetus, there is nothing more honourable. The Egyptians being fully convinced of this, deified truth, and offered up sacrifice to this goddess on the first day of each month, in silence. Hence Olympias took occasion to exclaim: "Truth is the city in which all the gods dwell, and she is the sole dweller with the gods."

The four remaining antiquities, and particularly the second and third, abound in moral precepts, bearing a close resemblance to those contained in the holy Scriptures. And it would appear that all the sacred writings of Mercury were of the same character, as may be gathered from the hieroglyphic tablets (πλαίσια) which have been preserved: and such they especially ought to be. This fact is a strong proof, that the wise men among the Greeks, viz., Pythagoras and many others, derived much of their knowledge from Egypt. And they appear to have borrowed from thence many expressive and divine ideas which they inserted in their own writings,

as Abammus, writing to Iamblichus, affirms: "If you propose to me any philosophic question, I shall decide it by the ancient pillars of Mercury, which both Plato and Pythagoras studied before composing their philosophy," (chap. ii.). And Plutarch also says the same in his book on Isis and Osiris: "Eudoxus having arrived in Egypt, is said to have studied under Chenophis of Memphis; and Solon, under Sogchis of Saïs; and Pythagoras, under Ænuphis of Heliopolis. And it appears that the latter admiring, and being much admired by, the Egyptians, imitated their symbolic mysticism by teaching in enigmas; for many of the precepts of Pythagoras, resemble those writings which are called hierogyphics, such as, 'not to eat upon a chariot-board,' 'not to sit upon the chœnix (χοῖνιξ),' 'not to plant palms,' 'not to stir the fire with a dagger.'"

But besides moral precepts, these valuable antiquities contain very useful historical information. From the second, we learn that an Arabian king named Suachis, who had invaded Egypt, was there completely defeated. Uranius, in his book on Arabic, tells us that this Suachis ruled over Arabia at the time that Smendis was King of Egypt. Suachis, therefore, having marched with an army into Egypt through the town of Pelusis, was utterly destroyed by a stratagem of the high priest of the god Chemmas, before the King of Egypt had come against him. And this high priest (as we learn from Uranius of Alexandria, and Charōn of Maneris, in their histories of the high priest), was named Malchis.

But respecting Smendis who, to revenge the insolence of Suachis, afterwards invaded and conquered Arabia, the following account is given by Uranius in his history of the kings:—

. . . "When the revolution broke out, the Tanites rose against Chucemphis, and coming to an engagement with him near Memphis, they completely vanquished him, and took possession of his kingdom. And they were governed by

Smendis (*the terrible*), a powerful, but, at the same time, a very crafty and deceitful prince, who took possession of the kingdom of Egypt by fraud. He was the 493rd king, and he reigned seventy-seven years. Having subdued the Arabians, who carried on war against him seven years, he built the town of Thamar, near Tanis, naming it after his wife. He left the kingdom to his son, Thyarphre (*courageous*)."

Such is the account given by Uranius of this event.

The third antiquity, moreover, contains one of the sacred apophthegms of the kings which, according to the testimony of Chenophis, was applied to King Sethonis. His words are as follows: "When Amenophis departed to the gods, his son, Sethonis, received the kingdom, and ruled over Egypt forty years; and he was immortalised by the following sentence, which, being interpreted, signifies as follows: 'I never disregarded the venerable admonitions of my parents,' etc., as we have before written. And respecting this king, Sethonis, Uranius relates as follows: 'Sethonis was the 474th king of Egypt, and he reigned forty years. Undertaking an expedition with a powerful army against Phœnicia, in the fifth year of his reign, he took all the inhabitants captive, on account of their want of provisions. He afterwards subdued the island of Cyprus, and from thence marched against the Assyrians. After conquering the Asssyrians, he marched against the Medes, and coming to an engagement with them in the country of Aramadas, he slew one hundred and thirty thousand of them, and conquered all the countries. Having arrived from thence among the Lachethians and Marians, he passed through their territories into Egypt. He there marched with a powerful army against his brother Erbathanis (*far-seeing*), who had usurped the throne, and coming to an engagement near Pelusis, he completely vanquished him, and regained possession of his kingdom, which he governed thirty-five years. After his defeat, Erbathanis went to Rhodos, together with his children. Having gone from thence to the Peloponnesus, he there formed an acquaintance with the

daughter of Gelanor, King of Argos, and continued living in tranquility and peace. After the death of Gelanor, Erbathanis succeeded him, and ruled over the Argives. And after the death of Sethonis, his son, Rapsachis, ascended the throne of Egypt, being the 475th king, and he reigned 108 years." (Book III.)

Many other historians also, in great measure, agree with Uranius respecting these events. What has been already said must suffice for the third hieroglyphic inscription.

The fourth was assigned to a certain Suachis, who was a soldier. It is shaped like a beetle, which, according to Horapollon, Chenophis, and many others, is the emblem of bravery, and was placed upon the coffins of soldiers, giving a brief account of the deceased person in hieroglyphic characters; in the same manner as it was customary to place papyrus, on which their lives were written at length, with the coffins of the priests, and the seeds of the earth in those of husbandmen.[5]

It appears that this Suachis accompanied King Psammuthis in an expedition against the Ethiopians, wherein he behaved very valiantly. And after Psammuthis had been killed, and Athris had assumed the command, he continued fighting bravely in the service of his king: but being at length mortally wounded, he died of his wounds, and was buried in the land of his birth. This historical fact Uranius relates as follows:—

. . . . . "And again undertaking an expedition against the Babylonians, and being vanquished by them, he returned into

[5] It was the custom of the ancient Egyptians to bury with their dead papyrus written upon, and seeds of the earth, and representations of *canthari*. The first of these they placed in the coffins of their priests, the seeds in those of the husbandmen, and the canthari in those of the soldiers; for papyrus is a symbol of priesthood, seeds of husbandry, and the cantharus is a warlike symbol. Moreover, it will be remembered Egypt was divided into three distinct classes: that of the priests, that of the husbandmen, and that of the soldiers. (Vide Biographical Memoir of Dr. C. SIMONIDES by C. STEWART, p. 61).

Egypt. After his death, he was succeeded by his son Psammuthis (*well-protected*), who ruled over Egypt thirty-five full years. And when Psammuthis, who was the 533rd king, had come into possession of the kingdom, he undertook an expedition against the Ethiopians; and coming to an engagement with them, he was killed in battle, having reigned over the Egyptians sixteen years. The troops then proclaimed his son Athris (*helper*) king, who, having again attacked the Ethiopians, totally routed them, and slew an immense number of them, amongst whom was their king, Theron, whose grandson, Manothis, he set over the kingdom. And having arranged the government of the Ethiopians in a manner he considered most advantageous to himself, he returned into Egypt, being the 534th king; and having reigned for upwards of twenty years, he was carried off by treachery. He was succeeded by his son Uphis, who was the 535th king."

This must suffice for the fourth antiquity.

The fifth, which is likewise beetle-shaped (the usual emblem of bravery), we also assign to a soldier. It contains the venerable admonitions of a good father to his son, etc. It treats of no particular historical subject beyond that of the deceased soldier, which was written by his relatives; for it was customary among all the Egyptians to write the virtues of a deceased person in the same manner as his relatives recorded his moral precepts. And they not only wrote them upon the coffin of the deceased, but also on stone and on papyrus, and especially on the models of coffins; because, as Chairemon remarks, the Egyptians, like their ancient forefathers, were accustomed to make imitations of the coffins of their celebrated men, and of their relatives, with the same clay as that of which the originals were formed, and to keep them in their houses, in the same manner as it is customary with us to preserve the likenesses of great men, and of our friends and relatives. Those who made these imitations were called "Bithari," that is, makers of coffins; and those who

sold them were called "Bathanarke," that is, dealers in imitations.

All Egyptian antiquities, therefore, whether large or small, beautiful or otherwise (the greater part of which are preserved in the various museums of Europe), contain a great deal of interesting and useful information, if they be truly and rightly explained. Some of them contain lessons of morality; others, general and particular facts of history; and others teach theology, mixed up with historical fables; and others record political customs and institutions, so that even the smallest of them is not to be despised. Those that have been already explained will serve as a proof of this. It is unnecessary, therefore, to make any further observation upon them at present.

And that these hieroglyphic figures are not alphabetical signs, we have, amongst many other learned writers, the testimony of Diodorus Siculus, who writes as follows: "But lest we should omit things that are ancient and remarkable, it is fit that something should be said of the Ethiopic characters, and of those which the Egyptians call *hieroglyphics*. The Ethiopic letters represent the shapes of divers beasts, parts and members of man's body, and artificers' tools and instruments. For by their writing, they do not express things by the composition of syllables, but by the signification of images and by representations, the meaning of them being engraven and fixed in the memory by use and exercise. For sometimes they draw the shape of a kite, crocodile, or serpent; sometimes the members of a man's body, as the eye, the hand, the face, and such like. The kite signifies all things that are quickly despatched, because this bird flies the swiftest of almost any other; and reason presently applies it by a suitable interpretation to everything that is sudden and quick, or of such nature, as perfectly as if it had been spoken. The crocodile is the emblem of malice; the eye is the preserver of justice, and the guard of the body; the right hand, with open fingers, signifies plenty; the left, with the

fingers closed, the preservation and custody of men's goods and estates. The same way of reasoning extends to all other parts of the body, and to the forms of tools and all other things; for as the Egyptians diligently pry and search into the hidden signification of everything, and have their minds and memories daily employed with continual exercise, they accurately read, and perfectly understand, everything couched in hieroglyphics." (Book III., chap. iv.)

In addition to this testimony of Diodorus Siculus, let us also give the testimony of St. Clement of Alexandria respecting an inscription at Saïs, in Egypt, and which is as follows: "And at Diospolis, in Egypt, on a door there called 'sacred,' are engraven a child, which is the symbol of generation; an old man, the symbol of decay; a hawk, which represents God; and a fish, which signifies hatred. And again, according to another interpretation, the crocodile is the symbol of shamelessness. The meaning of the whole of these symbols is the following:—.

'*O ye living, and ye dead, God hates shamelessness*'" (Treatise V., chap. vii.).

And Plutarch, also, says the same in these words: "At Saïs, on a gate before the temple of Minerva, were engraven an *infant*, an *old man*, and a *hawk*, and a *hippopotamus*, which symbollically represent the following:—

'*O ye living, and ye dead, God hates shamelessness.*'

Because, by the infant and the old man, they represent the living and the dead; and by the hawk, they represent God; and by the fish, hatred; and by the hippopotamus, shamelessness,[6] because it is said that this animal, after killing its sire, ravished its own mother" (On Isis and Osiris, chap. xxxii.).

Such is the testimony of Plutarch.

I pass over that of many others, viz., Horapollo, Chaeremōn,

[6] The Egyptians not only represented shamelessness by the hippopotamus, but also by the crocodile, as St. Clement says, and as Horapollo, in his ten books on hieroglyphics, also testifies.

Chenophis, and others, because those already given are sufficient to show the nature of the five symbols which were engraven upon the sacred door of the temple of Minerva at Diospolis and Saïs, but which our modern hieroglyphists make to express the name *Jeoch*, Ἰεώχ.

From all these considerations, therefore, we must conclude that hieroglyphics are symbolic characters, under which many hidden meanings are concealed; and that those who affirm them to be merely letters, A B C D E, etc., are in error. It is true, the Egyptians did make use of alphabetical characters, called common or demotic letters, and which represented expressive vocal sounds; but these letters were very different from the hieroglyphics. And to this Diodorus also bears testimony, thus: "The Egyptians have two kinds of letters, the *common and ordinary characters,* used promiscuously by all the inhabitants (which are called by Clement and Porphilyrius epistolary characters), and likewise those they call *sacred,* known only by the priests, being privately taught them by their parents." All ancient writers, therefore, tell us that there were two kinds of letters among the Egyptians: "There were two kinds of letters," says Herodotus, "and one kind of them is *sacred,* the other is called *demotic*" (Book II., chap. xxxvi.); and not one of them says that the eagle is *A*, the vessel *B*, the hand *T*, or *D*, or *A*, and the axe *K*, and the lion *L* or *R*, and the night-raven *M*, and the mouth *R* or *L*, and that the eye is *A*, or *I*, or *O*. On the contrary, those learned Greeks who lived a long time in Egypt, as well as the most learned among the Egyptians, who lived at the time their language was at its highest perfection, and when both the reading and writing of hieroglyphics were perfectly well-known and understood, tell us that they were of a very opposite character.

But of this subject I have already written at length in a treatise on hieroglyphics, which I shortly intend publishing. I have here only briefly touched upon these matters, chiefly in consequence of the five Egyptian antiquities which I have

explained, I hope to your satisfaction, and which I consider very interesting, as regards the history of that nation. Respecting the rest, I cannot speak at present, because they are very numerous. I will, however, remark, that all of them contain a great deal of most curious, useful, and interesting information. When I have leisure, I will fully explain them, and accompany them with historical testimonies; but for this purpose, as you are aware, much time will be necessary.

In the meanwhile, most excellent friend, accept of what I have here written as a small token of my esteem and friendship; and, henceforth, freely command your friend Simonides, who is ever willing to labour to the best of his abilities in the cause of a science which daily benefits the human race. Farewell.

LIVERPOOL, 22*nd February*, 1860.

HENRY D. WILLIAMS, TO HIS GOOD FRIEND SIMONIDES, GREETING:

I RECEIVED, with great pleasure, your epistolary essay on Hieroglyphics, to the erudite J. Mayer, read it with great attention, and applauded the felicity of the interpretation. And I greatly admired the acuteness of the arguments, and the efficiency of the proofs; and, becoming enthusiastic with joy, cried out, in presence of my friends, "Blessed is the womb that bare thee, and the paps which thou hast sucked" (Luke xi. 27). For we learn from your writings a vast number of things hitherto unknown; because, being endowed with no ordinary penetration, and having, unexpectedly, lighted upon many aids relating to hieroglyphics, you unroll, in an astonishing manner, the mystery of ages, and the void of the remotest historic eras is now filled up from the historical sources which you afford us.

Be of good cheer, then, Simonides; for, fighting the good fight, you will make smooth the path of your glory, which the *Aezonieans** of our day have rendered difficult to pass, by their measureless falsehood and unheard-of sophistry. For they know that their impostures will be made manifest in the presence of the light of truth. "For the truth," says Diodestes, "is very bitter and disagreeable to the foolish, but falsehood sweet and acceptable; as I suppose it is painful to the sick for their eyes to see the light; but darkness is painless and pleasant, not permitting them to see."

Hasten then the publication of your essay, for it will afford to the learned abundance of pertinent arguments not only concerning yourself, but also the correct meaning of the hiero-

* Αἰζωνιεὺς ἄλλος. Aezoneïs was a demus of the Cecropian tribe. The people were satirised as slanderers: whence to speak evil was called αἰζωνεεύεσθαι. Menander in *Canephoro*. Plato, in his discourse on Valour, says,—"I will say nothing to this, though I could do so, lest he should say that I am an Aezonian, *i. e.* a slanderer:" hence the proverb.—*Apostoles Byzantinus in his Collection of Proverbs.* (Note by EDITOR).

glyphics, and the means of repressing the impudence of those who assail knowledge as deceit, by laying a foundation of seeming truth. "For falsehood," says Severianus, "when it desires to be believed, is not believed unless it lay a foundation of seeming truth. And they having, unfortunately, established this foundation, have led astray not a few, and these with the greatest difficulty listen to the wise observations of those who are rightly informed; because, as Isidorus says, "A falsehood, if spoken first, gains more credence than truth proved in subsequent words."

For this reason the writings of these persons must be contradicted, because *nothing that is evil is easily destroyed.* For these gentlemen have written many things concerning hieroglyphics, which, though they furnish the readers with no assistance towards the object for which they were written, yet procure for themselves a vast reputation for learning among the undiscerning, since, as it seems, they have the advantage of bewildering their readers with their illimitable conjectural nonsense, whereas your essays on this subject not only (without exaggeration) interpret and teach much in few words, but also afford the method of interpretation, and have the reason of the proofs ready at hand, because you have truth for your teacher; "for it is hard to go astray from the path of truth," says Menander.

But all this you know better than myself: wherefore I beseech you to enter on the nobler course, and proclaim the pure and wise oracles of truth; for to be silent concerning truth, according to Evagrius, is to bury gold: and Democritus says, "We must manifest piety openly, and defend truth courageously." Farewell, and remember your friend Henry. I depart to-morrow for Trieste, and thence to Alexandria, in Egypt, for I have been here only a week as yet, and cannot endure the weight of the Prussian atmosphere, or, rather, the unjust administration of the city of Berlin.

BERLIN, *June 29th*, 1860.